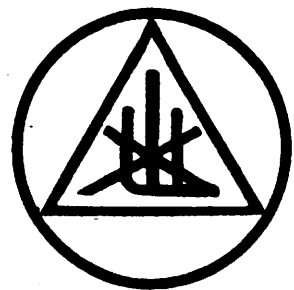


# **the Beacon**



**November 1964**

## The Beacon

*A magazine of esoteric philosophy, presenting the principles of the  
Ageless Wisdom as a contemporary way of life.*

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## LIGHT SUPERNAL

**T**HE months of November and December are 'dark' months so far as the physical sun is concerned. Astrologically speaking, during this period we move through the influence of Scorpio, to Sagittarius, and on into Capricorn. A consideration of these three keynotes is interesting. The disciple says in Scorpio: 'Warrior I am, and from the battle I emerge triumphant'; in Sagittarius: 'I see the goal, I reach that goal: and then I see another'; and in Capricorn: 'Lost am I in light supernal, yet on that light I turn my back'.

Testing and trial of the personality, and the ultimate triumph of the soul, results in increased light and greater vision in the daily life of the disciple, revealing the next goal to be achieved on the spiritual Path, and the way towards it. Achievement of even a limited spiritual aim is an enlightening experience. With each forward step we are drawn steadily nearer the 'light supernal' of the indwelling Christ, the Triadal consciousness, and towards absorption into the Hierarchy of Love for service purposes. The keynote for Capricorn clearly points out, however, that having penetrated interiorly into a new and more lighted area of consciousness through the process of initiation, or expansion, the disciple must then face the other way, or 'turn his back' on the radiant centre of Life newly revealed to him, so that he may act as an agent of light transmission into the areas of human consciousness where the struggle between light and darkness still continues.

As the Old Commentary expresses it: 'He who loves his brother on the darkened path revolves upon the pedestal of Light, and

turns the other way. He faces towards the dark, and then the seven points of light within himself transmit the outward streaming light, and lo, the face of those upon the darkened way receives that light; for them the way is not so dark. Behind the warriors, 'twixt the light and the dark, blazes the light of Hierarchy'.

The dark winter month of December includes both a Christian festival of light, Christmas, and also the Jewish Festival of Lights, the Hanukkah, Feast of the Dedication. Whatever significances these festivals hold for the faithful, they also serve to remind all humanity that life energy eternally pulsates through the apparent darkness of matter and of gross materialism; and the lamp of the human spirit is unquenchable. We need, however, not only 'a lamp unto our feet' but also a sense of direction, a goal, and sufficient love of humanity and a dedication to human service to keep us in action no matter what the obstacles or how severe the trials. Our own action maintains the radiation and the steadiness of the light we bear. We are literally the dynamos that transform and transmit a light and an energy which must be constant, and not intermittent.

The whole human situation and the world condition today can be best understood by the disciple in terms of light and darkness, the illumination of the mind characterised by intelligence, understanding and wisdom; and the darkness of ignorance resulting in greed, selfishness and separateness. It is up to the servers of the human race to utilise the light wisely and accurately in order to relieve the darkness. And for our service to be intelligent, we need to see clearly, and to be able to identify those areas in which the

light shines and where the darkness persists. Where does the indwelling spirit of the Christ, the Light of the World, actually reveal itself today? Where is it absent? Where is a true unity and synthesis emerging as right human relationships in practice on the world stage, as distinct from a misleading and superficial outer form of 'co-operation' which so often functions as a *façade* for flourishing selfishness? Who demonstrates brotherhood, sharing, harmlessness, equality and love? Who accepts responsibility for the freedom and the well-being of others? Who demands freedom but cannot give it? And who 'asks nothing for the separated self', but receives only in order to give?

Before the sun rises there is often a false dawn, a *mirage*, an unreal forerunner of the true light of the sun. As the Christ and the Hierarchy, the Forces of Light, work for humanity and approach the centre of human consciousness, there is similarly a false

image which often precedes them. The negative forces active in the world are adept in creating a false impression; they can deceive and confuse with an appearance and an image which has no substance, no depth and no reality. At a time when the forces of materialism are staging a last-ditch fight to maintain a stranglehold on human consciousness and prevent the entry of humanity into a new and a more enlightened era of spiritual values, we need to be undeceived, disillusioned, clearsighted, and on the beam of the Christ light.

Dedicated and intelligent light-bearers are few; we can, at this season of the Festivals of Light, and with the energy resources available, use the opportunity of light transmission to identify the good, the true and the beautiful, and to charge the etheric network of human communication with 'light supernal, love eternal and peaceful, silent Will'.

*The Beacon* editors regretfully announce a slight increase in the subscription rate for the *Beacon* magazine. Since the last increase six years ago printing costs have been increased on three occasions, and postage rates have risen. The new rate will apply from January 1965 as present subscriptions expire and become due for renewal.

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*We invite the continued co-operation of Beacon readers to promote the Beacon magazine and increase its circulation. Sample copies can be sent on request to recommended names and addresses.*

# Soul and Personality—Face to Face\*

by Djwhal Khul

*The spiritual Hierarchy of our planet cares not whether a man is a democrat, a socialist or a communist, or whether he is a Catholic, a Buddhist, or an unbeliever of any kind. It cares only that humanity, as a whole, avail itself of spiritual opportunity. It is an opportunity which is present today in a more compelling way than ever before.*

**T**HE lines of cleavage between materialism and spirituality, as we now understand the terms, have become increasingly clear. Two things have tended to bring this about. First, the pronouncement of the Ten Commandments. These, though negative in their form and dogmatic in their attitude, have made the issues and the required attitudes adequately clear. Owing to the relatively low stage of the universal human intelligence at the time that they were given (for the Biblical dates are not correct and the date of their pronouncement is far older than is thought) they were expressed by the formula: 'Thou shalt not', thus turning human attention to the material expression of material tendencies. In days to come, the Ten Commandments will be expressed in a reversed form of which the Sermon on the Mount and the Beatitudes are the embryonic form.

Second, the Hierarchy withdrew in order that humanity, on reaching maturity and years of discretion, should not be handicapped and hindered by coercion and undue safeguarding but should express its major divine characteristics. Of these, free will and the discriminating use of the mind are the outstanding qualities. There was no free will in Atlantean days. There is a tendency to free will (note that term) today and we call it liberty and independence, freedom of thought and the right of the individual to determine the issues which control or should control the group of which he is a part. These are all attributes and qualities of free will but not the divine principle of free will *per se*. Of that we know as yet but little. Only the disciples of the world and the initiates know the true significance and im-

plications of freedom of choice, and the right use of the will, and this because they are motivated by group good and the need of the majority.

The test to which humanity was to be subjected and which is today the controlling factor was whether, given mental development and knowledge, it would consecrate that knowledge and its scientific and mental attainment to group good or to selfish ends, to material issues or to spiritual incentives and impulses. This ancient conflict has now been carried through into another field of human expression, that of the mind and, as the race has progressed and the personalities of human beings have reached a high stage of integration and achievement, the conflict has become acute, the issues clearer and the ranging of the opponents into two clearly defined groups is now so complete that the final struggle has become possible.

Intelligent appreciation of the situation and a general capacity to present to the mind the underlying conditions has now been achieved by the bulk of the intelligent people upon the planet and, though the point of view is necessarily coloured by national traditions, inherited ideas and policies as well as by environmental control and bias, the race has gone a long way towards its final emancipation. There is, therefore, a certain measure of free will displayed, and this constitutes an entirely new factor and a most satisfactory development. But I would remind you of a most important point and that is that the masses of the people, the middle classes, the bourgeoisie and the proletariat (I use these words in their general sense and simply because of their significance and meaning) are still victims of

\* The text of this article, written in September 1939, is still appropriate today.

authority, of control, and remain relatively unthinking and childlike. This means that the true conflict is between a small minority to whom the issues are illuminatingly clear and who have definitely ranged themselves on one side or other of the embattled forces. A mere handful of men, the direct descendants or rather the reincarnations of the leaders in the ancient Atlantean conflict, are now on earth, directing the forces of light or of darkness and bringing into being a direct line-up of millions of men whose will is that of their leaders.

### **Lines of Cleavage**

The lines of cleavage have grown steadily until now they can be expressed in terms of a humanity which is oriented towards the higher spiritual and altruistic values and whose keynotes are sacrifice, group good and world understanding, and those whose focus is predominantly material and whose aims are selfish, animated by ambition and the spirit of acquisition . . . .

It will serve no purpose for me to trace the relation of the present world conflict and the present world leaders to the conflict and the leaders in Atlantean times. Suffice it to say that many of the same personalities, on a higher turn of the spiral, are again playing their various parts in the great drama. It is no service to you and to your mental grip upon the situation for me to emphasise the details of that great war and its modern correspondences; it is of no value for me to compare the old methods and the modern usages whereby one side or the other carries forward the struggle for supremacy. You are in no position to verify what I say or to check the accuracy of my statements. The point which is, however, of major importance is for you to arrive at a clear understanding of what is at stake and a just appreciation of the values involved and also a correct grasp of the ideals animating the two groups of opponents.

In Atlantean days, it was stated that the battle was between the Forces of Darkness, the so-called Black Lodge of Adepts, and the Forces of Light, the so-called Great White Lodge, the Hierarchy of Masters. That was then approximately true, for the conflict was between two small groups and

the masses of the people were simply the blind and miserable victims of the fight and the situation.

Today, it is not possible to make such a clear distinction between the forces engaged, nor is it properly admissible. No nation or group of nations can be classed in a broad generalisation as either black or white. Bear this in mind. Only those with no vision and an intolerant and prejudiced spirit will speak thus. All nations have within them those who belong in their thousands to the category of those who are swayed by the Forces of Light and who, therefore, respond normally and easily to the concept of goodwill, to the desire for right relationship between all men and to the ideal of true international and world understanding. In all nations there are those to whom this position makes no appeal at all and they are still in darkness and blinded to the true issues. This is a statement of fact. Those who seek to see the establishment of goodwill and understanding are in the majority but are, as I pointed out in earlier writings, relatively futile to control the situation as yet or to force their leaders to follow the mass will-to-good. They are either inspired or protected by the Hierarchy of Light and it is with them that the task of stimulating the free expression of this goodwill must be carried forward when the conflict ends.

### **Forces of Materialism**

As for the other group, they are those who through inclination or ancient karma are the descendants of the Lords of darkness; their actions and ideals make possible the activity of the forces of materialism. I would have you note that phrasing. Even the most dangerous of them are nevertheless conscious of some form or another of idealism, but they are misguided and full of response to the will-to-power, power upon the physical plane and through the medium of form activity. This is stimulated by the inflow of the Shamballa energy. Because of these reactions and tendencies, they constitute focal points for those Lives and Energies which are inherent in matter itself and whose influence and work are dedicated to the preservation of form, and of *that which*

is. They endeavour constantly to negate the new and to hold back the evolution and development of the human consciousness. Forget not that the real issue is in the field of consciousness and that the struggle is between form and the life within the form, and between progress, leading to the liberation of the human spirit, and reactionary activity, leading to the imprisonment of the human consciousness and the restriction of its free expression.

I would pause here and solemnly beg you not to make the lines of cleavage wider by placing yourself, and all who follow your form of ideology, upon the side of the Forces of Light and all other people and their ideologies, with which you may not agree, upon the side of the Forces of Darkness. The issue is, in the last analysis, the right to express the will-to-good, the right to express human relationships, untrammelled by territorial barriers and national habits of thought; it involves the right and the felt necessity to show love to all beings and thus stamp out all hate and separateness. It concerns the right of all nations to live at peace with their neighbours and harmoniously with each other and to express the true and subjective synthesis of humanity, and not place national possessions, frontiers, culture, power and ambition before the general good and the happiness of the world of men. This is the real and underlying issue. All the national challenges and patriotic calls are simply the attempts of the leaders everywhere to hold the people to a particular line of thought and of action. To make the world safe for democracy, to gain room to live, to defend the rights of little nations, to preserve the balance of power, to meet force with force, to restore ancient and historical boundaries, to impose some culture deemed desirable, to prevent economic destruction, to conserve national stakes and interests are all the talking points of the leaders today. But the real issue is the intangible one of Direction. Which way will humanity go? Will it go the way of selflessness, expressed in a willingness to act always in the interests of all, thus promoting world understanding and world unity, or the way of selfishness and aggression, expressed in an intense nationalism, thus sacrificing the true and

larger values of liberty, independence and freedom to think? This selfishness may show itself through active aggression or an active neutrality. Those nations who participate in no way in this struggle will lose much and, enhancing their own selfish struggle and clouding the real issue in beautiful words, will help to prolong the struggle and hold back their own people from useful opportunity.

### **Designers of Planned Activities**

I would point out here also that as in all families, business and organisations there are those who are the focal points of authority and the designers of the planned activities, so within that group or organised body which goes by the name of humanity there are similar focal points or those who plan, direct and produce the outer happenings and events. They are in the period of personality achievement, that time in which human beings, having achieved integration and a blended expression of feeling and perception and mind, are actively and effectively working upon the physical plane. These focal points are used to bring about two major changes in the world; the first is the fusion and blending of peoples and minorities so that co-ordinated empires and cultural nations are appearing everywhere and, secondly, the changing of frontiers and the altering of boundaries so that a complete re-adjustment of the map of the world in Asia, Europe and Africa can take place.

It will be apparent to you that three major methods or modes of producing these fusions can be noted. Great Britain, the United States of America and the Union of Socialist Soviet Republics (the U.S.S.R.) are working out the principle of federation, of relation and of the fusion of bodies into concentrated wholes, responding to the same inspiration but employing their own specialised methods to bring about the desired ends. Be not surprised by my including Russia in this triplicity. Their ideology is fundamentally as sound as that in the other groups, but the difference lies in the factors of personality and the mode of applying the ideology. The control of powerful and dangerous personalities, and the use of the methods of

force and cruelty have been avoided in the first two groups of nations, and the reason is based upon the different source of the inspiration producing the effects. Another reason is to be found in the placing of power in the hands of those who are historically unprepared to rule and of those whose past unfoldment has as yet brought them only to the nursery stage of evolution.

Nevertheless in these three groups there is much of interest to be noted. One of them, Great Britain, represents a fusion, the foundations of which have been laid in a long historical past of preparation for government; another, that of the U.S.A., represents a fusion which is unfolding and developing in the present, which is new in its experiments, though employing factors from every nation in Europe; the U.S.S.R. in its turn represents a coming fusion or future synthesis. In these three, you have an interesting and immediate expression of the three divine aspects, each of which inspires and colours the embryonic civilisation . . . .

Blame not the personalities involved or the men who produce these events before which we stand today bewildered and appalled. They are only the product of the past and the victims of the present. At the same time, they are the agents of destiny, the creators of the new order and the initiators of the new civilisation; they are the destroyers of what must be destroyed before humanity can go forward along the Lighted Way. They are the embodiment of the personality of humanity. Blame yourselves, therefore, for what is today transpiring and seek not to evade responsibility by placing it upon the shoulders of spectacular men or any statesmen, dictator or upon any group. Look not to one person or to one group of persons and accuse them of causing the present world condition. Look not also to any one person or group to bring liberation or to find a solution of the world problem. That is for humanity itself to do. Humanity must take action and will do so, when the right time comes. To recognise joint responsibility, joint mistakes, ancient errors of judgment, wrong attitudes and habits of thought, world-wide selfish purpose and in-

tent, a universal spirit of aggression which, down the ages, has influenced first one nation and then another, the tendency last century to crystallise and become static, the reactionary forces on every hand, these are universal qualities and no nation and no race is free of guilt or has entirely clean hands. Also, no one national group is purely wrong and evil or purely good and unselfish. There are mixed motives everywhere. Nationalism, aggression, selfishness and cruelty in all countries face a desire for world understanding, peaceful relations, and an unselfish and beneficent spirit also in all countries. The Forces of Light find their adherents and their workers in every country though some are subjected to greater handicaps in expression than others. So also do the Forces of Materialism. And in between these two great groups stand the masses, waiting for the emergence of fresh opportunity and new revelations.

#### Clear-cut Issues

It is the universality of these conditions and the clear-cut issues that have made this period one of planetary opportunity and planetary initiation. Initiation is essentially a moving out from under ancient controls into the control of more spiritual and increasingly higher values. Initiation is an expansion of consciousness which leads to a growing recognition of the inner realities. It is equally the recognition of a renewed sense of the need for change and the wise engineering of these needed changes so that real progress can be made; the consciousness is expanded and becomes more generously and divinely inclusive and there is a fresh and more potent control by the soul as it assumes increasingly the direction of the life of the individual, of a nation and of the world.

In the last analysis, and from the standpoint of the Hierarchy, the present conflict between the personality of humanity, expressing the material values as the dominating factor in life experience, and the soul of humanity, expressing the spiritual values as the dominating factor in human affairs, is identical with the conflict which takes place within a human being's consciousness when he has reached the stage of discipleship and

is faced with the problem of the pairs of opposites. This conflict is expressed in many ways according to the point of view and the background of thought. It can be called the conflict between Christ and anti-Christ but not as those who usually employ those phrases understand them. No one nation is expressive of the spirit of anti-Christ, just as no one nation expresses the spirit of Christ. Christ and anti-Christ are the dualities of spirituality and materialism, both in the individual and in humanity as a whole. Or you can speak of God and the Devil with the same basic implications. For what is man himself but an expression of divinity (God) in a material form (the Devil), and what is matter but the medium through which divinity must eventually manifest in all its glory? But when that takes place, matter will no longer be a controlling factor but simply a medium of expression.

The battle is therefore on between the form side of life and the soul. The Dweller

on the Threshold (the threshold of divinity, my brothers) is humanity itself with its ancient habits of thought, its selfishness and greed. Humanity today stands face to face with the Angel of the Presence, the Soul Whose nature is love and light and inclusive understanding. The great problem today is which of these two will emerge the victor out of the conflict, and which of these two great agencies of life will determine humanity's future and indicate the way which humanity will decide to go.

The issues at stake are clear to all right-thinking people. Intolerance and an intense national pride and self-satisfaction can blind men to the facts of the case today, but there are enough people thinking clearly to make the future of right decision more probable than at any previous time in the history of the race.

from THE EXTERNALISATION OF THE HIERARCHY  
—pp. 124-131/pp. 135-137

*The new order will be brought into expression by the play of spiritual energy upon the forces in the three worlds, and this will be the task of the new groups when organised and functioning correctly . . . .*

*The desire of the Hierarchy at this time is to fill the world of striving forces with points of spiritual energy, and to distribute everywhere those who are affiliated with spiritual groups and are therefore linked subjectively to their group brothers in all lands, so that a pervasive, intelligent influence can ceaselessly make its impact felt upon the minds of men and produce finally the needed good feeling, goodwill and good lives.*

from THE EXTERNALISATION OF THE HIERARCHY, p. 104.

# Light

by Ian Gordon-Brown

## Part II

*One of the tasks of those working within the new group of world servers is to help make the point of tension between humanity and this group so evocative, magnetic and creative that the light mediated by the new group may flow into the minds of men.*

LET us now turn back from the discoveries of modern sciences to a consideration of light in the evolution of the scheme of things and its significance both as the product of fusion and the agent for fusing, as the soul, the many and diverse elements in our present world picture.

It has been said that the great theme of light underlies our entire planetary purpose. I quote: 'The full expression of perfect Light, occultly understood is the engrossing life purpose of our Planetary Logos. Light is the great and obsessing enterprise in the three worlds of human evolution; everywhere men rate the light of the sun as essential to healthy living; some idea of the human urge to light can be grasped if you consider the brilliance of the physically engendered light in which we live when night arrives, and compare it with the mode of lighting the streets and homes of the world prior to the discovery of gas and later of electricity. The light of knowledge, as the reward of educational processes, is the incentive behind all our great schools of learning in every country of the world and is the goal of much of our world organisation; the terminology of light controls even our computation of time. The mystery of electricity is unfolding gradually before our wrapt eyes and the electrical nature of man is being slowly proven and will later demonstrate that, throughout the human structure and form, man is composed primarily of light atoms, and that the light in the head, so familiar to esotericists, is no fictional figment of wishful thinking or of a hallucinated imagination, but is definitely brought about by the junction or fusion of the light inherent in substance itself and the light of the soul.

It will be found that this will be capable

of scientific proof. It will also be shown that the entire Hierarchy is a great centre of light, causing the symbology of light to govern our thinking, our approach to God, and enabling us to understand somewhat the meaning of the words of Christ: 'I am the Light of the World . . . .' The theme of light runs through all the world scriptures; the idea of enlightenment conditions all the training given to the youth of the world, limited though the application of this idea may be, and the thought of more light governs all the inchoate yearnings of the human spirit.

All that concerns the development of mankind down the ages therefore has been expressed by him in terms of illumination and knowledge, in terms of sight and of the entrance of light, thus leading to revelation. Through the agency of light mankind's vision is expanded and Divine Purpose is brought into the area of human thought and planning. Without the energy of light little progress would be made and yet we take its wonder and mystery for granted.

It is the ultimate destiny of humanity to be the light-bearer on this planet earth. Today this function is performed by the new group of world servers. It is the new group of world servers who are today giving a new vision to humanity and mediating light and illumination into the dark places of the earth. It is interesting to note that the new group are ruled by the sign Taurus, the sign of the Lord Buddha and the sign itself of light and illumination. It is also interesting to note that the destiny of the new group is to function as the ajna centre, the third eye, of the Lord of the World. It has been said that this fact will ultimately prove to account for much that happens with relation

to the new group of world servers, particularly towards the end of our twentieth century.

As we know the third eye is a means of energy projection, a source of light and illumination, the distributor of the blended energies of the divine man. In a very real sense the new group of world servers are 'those who serve the Plan', and the ones from whom the light streams forth, as mentioned in the first line of our conference theme.

### **A Point of Tension**

The new group of world servers form a point of tension between Hierarchy and humanity. They are the goal towards which humanity strives. They are also an evocative point of tension for the Hierarchy. They may be regarded as a means whereby the ultimate fusion of humanity and Hierarchy will take place and the means also for fusing and blending the fruits of the Piscean era with the new age of Aquarius. Many of you will be familiar with Rule XII of the fourteen rules for group initiation.

*'Let the group serve as Aquarius indicates; let Mercury speed the group upon the upward Way and let Taurus bring illumination and the attainment of the vision; let the mark of the Saviour, as the group toils in Pisces, be seen above the aura of the group.'*

At this time the Hierarchy is primarily energised by life, and by the energy of Aquarius. The new group of world servers are brought under the illuminating power of Taurus (it is interesting to note that in the case of the disciple up to the third initiation, Mercury rules the ajna centre). The rest of humanity is still under the influence of Pisces. The Tibetan says of these relationships: 'You have, therefore, a condition of great spiritual promise, and in this combination of energies you have present those forces which will implement the activities of the Hierarchy, condition its initiates, affect every Ashram, bring light into the present darkness, and, as can already be seen, stir into new understanding the present Piscean consciousness of mankind'. Here again we can see the harmony and bridging function of the new group.

The ideas of tension, of conflict, of the play between the opposites and their ultimate resolution in harmony, are all closely associated with the fourth ray of harmony through conflict. Humanity as we know is primarily conditioned by the energy of the fourth ray. Its typical method of growth and development is that of 'harmony through conflict', and this is the case whether that particular ray is functioning in physical plane incarnation at any one time or not. It seems to me that the new group of world servers must also be strongly conditioned by this fourth ray energy. One of the noteworthy characteristics of the new group of world servers is that they are enjoined not to 'take sides in controversy', not to engage in strife or conflict, but to act all the time as focal points for harmony. In other words they represent within the human kingdom the fusing and harmonising and transcendental functions of the fourth ray. They provide a central meeting ground between extremes.

The United Nations and its various specialised agencies are undoubtedly one of the major expressions on the physical plane today of the inspiration of the Hierarchy and the work and practical activities of members of the new group of world servers. We have been told that many of the workers within the United Nations will be functioning through fourth ray personalities, and it is interesting to note in this respect that 1965, a year of emergence in the three-year cyclic life of the new group of world servers, has been named 'International Co-operation Year' by the General Assembly of the United Nations. The will to co-operate is an expression of the will aspect of the fourth ray. The suggestion for International Co-operation Year was put forward by Prime Minister Nehru in 1961 when he addressed the General Assembly of the United Nations, and as we know the personality ray of India is the fourth.

You will no doubt be able to find many more suggestive and evocative analogies and relationships within this broad field of harmony through conflict and of tension resulting in fusion. So far as humanity is concerned however, and in this age in which the mind as representing light is becoming

a dominant factor in human living, it is a profoundly significant and important energy.

### **Task of World Salvage**

For an esoteric discipleship group engaged with all other disciples in the co-operative task of world salvage and service the new group of world servers is not the point towards which we should aim to fuse. This task of fusing with the life of the new group of world servers is one which we as a group have in large measure accomplished. This particular fusion lies behind us. I do not think we should be diffident about saying that *we are 'one with the light which streams forth from those who serve the Plan'*. One of our tasks of course, working within the new group of world servers, is to help make the point of tension between humanity and the new group a sufficiently evocative, magnetic and creative one so that the light which the new group of world servers mediates may flow out into the minds of men. But our own point of group tension should lie between the new group of world servers and Hierarchy. It is with Hierarchy that we should seek to fuse so that the group as a group may transfer its point of life focus into the inner sanctum of the ashram. It is into this clear and higher light we should now be moving.

It is I think worth while at this point to observe that blindness is the polar opposite of vision and illumination and that 'blindness is a prelude to initiation of no matter what degree'.

This is not the blindness of the struggling personality in the three dark worlds of human evolution, but the blindness imposed by the soul in order that the 'lessons of conscious experience, of discipleship, and later of initiation may be correctly assimilated and expressed; by its means (blindness), the hurrying seeker is defended from making too rapid and superficial progress. It is depth and a profound "rootedness", if I may coin such a word, for which the inner teacher and later the Master looks, and "occult blindness", its need, its wise handling and its final elimination are part of the curriculum imposed upon the candidate. This truth is recognised, though not truly interpreted by the Masonic fraternity. In one

of the most important and highest initiations, the candidate enters with unblinded eye and no hoodwink is applied. Then, half-way through the ceremony, he is blinded and in that condition passes through the terrific tests, symbolic of a certain high stage upon the path'. It seems to me that Saul of Tarsus was a striking illustration of this truth.

I think we can all accept the validity of this statement. We can indeed be blinded and overwhelmed by too much light. But few of us would deny that many of the most forming and worthwhile experiences are those in which we have suffered from blindness, in which we have erred from the straight and narrow path, discovered this fact, and paid the consequences. During such times we learn through conscious and usually bitter experience, the true and living value of those principles, hitherto somewhat too theoretical, to which we have paid lip service and to which we believed we would always conform. I am not advocating too frequent or continual failure! I merely observe from my own experience, and I imagine it may correspond with yours, that the experience of blindness and darkness gives a depth and profound rootedness which for man at least can probably be obtained in no other way. It is in the dark that the plant throws out its roots, those roots which provide for its true nourishment. An excess of light can lead in the biological and plant world to a too rapid and unhealthy growth, a growth which cannot be sustained by the roots. The same is true for the man upon the spiritual path.

### **Full Moon Approach**

Many of you will be familiar with the passage that is used as an introduction to one of our full moon approach meditations:

*'He who faces the Light and stands within its radiance is blinded to the issues of the world of men; he passes on the lighted way to the great centre of absorption. But he who feels the urge to pass that way, yet loves his brother on the darkened path revolves upon the pedestal of light and turns the other way.'*

*'He faces towards the dark and then the seven points of light within himself transmit the outward streaming light, and lo! the face of those upon the darkened way receives that light. For them, the way is not so dark. Behind the*

warriors, twixt the light and dark, blazes the light of Hierarchy.'

This expresses most aptly the function of discipleship groups in this world cycle. The goal is fusion with Hierarchy, a fusion accomplished not by union with the soul but by the transference of the life aspect into the inner ashram, and revolving at that point to face outward into the world of men.

The task is one to daunt even the most courageous. Yet we should take heart from the old Christian saying: 'Draw nigh unto the Lord and the Lord will draw nigh unto you'. As we approach Hierarchy there is a reciprocal movement towards the group. The externalisation of the Hierarchy is taking place through the new group of world servers.

The tension at the midway point at the centre of the cross on which the disciple stands is of course terrific. The disciple and his group must face both ways, achieving identification and fusion with Hierarchy and at the same time treading the ways of men. If it were not for the fact of the Hierarchy's approach to humanity, the whole task would be immeasurably more difficult. As it is, the essential requirement is an intensification of the light within. We then literally build the path of light along which we move out of our own 'lighted substance'.

The effect of intensifying our inner light is beautifully expressed in the book *Infinity* in the Agni Yoga series:

'In the gathering of a new race the adept who lives among men is recognised as a great spiritual toiler for humanity. Thus is the creation of the nucleus of the new race confirmed. The fire of the ordained carrier of Light kindles the spirits of the chosen ones. When the spirit of the carrier transmutes his fires, he kindles simultaneously the torches of others. As everything in cosmos is transmitted, revealing spheres, so the carrier of light sows rainbow seeds.'

The gifts of Shamballa to humanity in the new age are said to be Opportunity, Illumination, and Brotherhood. We may accelerate the receipt of these gifts of creating the right tension between the future and the present. One of the methods by which this may be done is by using the power of expectancy, a power which itself brings illumination and the blazing forth of the light.

This talk has been about light, and I hope it may have helped to throw light not only on some of the problems of tension, both individual, national, and international, in the modern world, but also on some of the possibilities for a blending and fusing of 'light', both in the world of men and between humanity. One of the climaxes of that series of light demonstrations which is the life of man is that great crisis and point of tension that we know as the crucifixion initiation. This lies far ahead for all but very few of the human family today, but it symbolises in a dramatic way the process of working in and with light on which we are all engaged.

### Unimpeded Relationship

At this initiation, as you will know, that great body of light, the causal body, the karana sarira, blazes up and disappears. The result is not extinction but the creation of a clear and unimpeded relationship between the Monad and the perfected expression, the personality. There is a cosmic parallel in those vast super-nova explosions in which great suns and systems of suns flare up, so that literally '... the heavens melt with fervent heat'. The result, apparently, is the obscuration of form and the fading away of light. But in fact while there is manifestation we advance from light to light, ever onward towards the centre of reality. This process is beautifully depicted in this concluding quotation from *The Rays and the Initiations*:

'Darkness is pure spirit . . . this realisation necessarily comes to the disciple through the means of graded revelation and in balanced sequence; each contact with the initiator leads the initiate closer to the centre of pure darkness, a darkness which is the very antithesis of darkness as the non-initiate and the unenlightened understand. It is a centre or point of such intense brilliance that everything fades out and at the place of tension, and at the darkest point, let the group see a point of clear cold fire.'

(Concluded)

# Purpose Underlies the Plan\*

by Enzo Savoini

*We should all have an impersonal purpose underlying our actions . . . .  
any event without a purpose—that would be the depth of the abyss :  
without purpose, that is annihilation.*

**I**T is relatively simple to recognise a Plan, but meditation on the Purpose which underlies it is more arduous. It is necessary anyway to approach this theme without prejudices, much more free of them than it is normally thought, because every conceptual form from the standpoint of the Purpose is but a prejudice.

To treat a subject without using forms (an impossible thing when one speaks or writes) means to live it. The only way to know, is to become identified with the object of the knowledge and with the knowledge itself, and this last triple unit is life. As disciples, we will not cease to advance till reaching the goal, awakening in us the functions and the use of the abstract mind. Let us confine therefore, our today's meditation to an exercise of abstraction and of mental purity.

The Euclidean geometry, which more or less we are all accustomed to, postulates an unlimited space. A space which is not empty. A space composed of 'points'. But these points have no dimensions because if they had, they would be no more points.

We therefore can verify that as soon as we are starting, we already are on the edge of a precipice. Not yet born, the geometrical forms are already dissolved. For all the forms which appear or can appear in such a space are necessarily composed of points, destitute of dimensions. How then can they appear? How can they be measured?

Any closed surface, a sphere for instance, divides the space into two regions: an ex-

ternal one which remains unlimited notwithstanding the part which is taken away; and another, an internal one. But literally also this second part is to be considered as unlimited, in as much as the points that constitute it are an unlimited quantity.

When mentally we section the infinite, or better, the particular spacial representation of it which is given by geometry, we notice that it remains without any form and totally present in its interior. In other words, the part holds the whole. When the Christ said: 'I am within you', did he speak in a geometrical sense?

It is apparent that also the habit of speaking of points is unsuitable. Rightly seen, only one Point exists. To say: 'two points', to say: 'an unlimited number of points', is but yielding to the need of the concrete mind. There is one Point, which is the infinite Space.

Geometry is an occult way because it teaches, keeping it silent, that the Infinite and the Point are the same ineffable Thing. The teachers who have taught you and me the elements of geometry did not seem to know that they were opening to us one of the mysteries of life, that they were describing for us how to get out of the delusion of the senses, that they were picturing the process whereby creation manifests itself. Pythagoras knew it; and his very clear thought has never died out. This ancient and abstract science makes man rapidly approach the ultimate possibilities of the concrete comprehension; it easily shows him the delusion, and thus disengaged and free, leaves him the decision about the moment he will merge into the Infinite. But at the same time it serves the architect and the blacksmith, the mathematician and the en-

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\* From a talk given at the Arcane School conference in Geneva, May 1964.

gineer, who draw from it the practical norms of all buildings and things manufactured.

### Affirmations of Purpose

We can affirm, at this point, that here is a purpose underlying every sensibly perceived form; a set of points; that is a plan. While we remain within the limits and in the regions of concrete mind, necessarily space assumes within us a representation which is illusory. But wait: this does not mean that space is non-existent. It is the concrete conception we have of it, the prejudice we have of it, that has no real value. Unlike time, which sooner or later reveals itself to be a mere illusion, an imaginary and deluding parameter, space is no illusion; space is real. It is a living reality.

As an exercise allowing of more profound interpretation of the truth of these statements, let me recall an ancient Chinese game. But I beg you not to distract your attention from these conclusions beyond which the possibility of the intuition discloses itself; that is spiritual freedom and the investigation of the Purpose.

It is known that in ancient China a magical game was practiced which looks to me as the better practical application of what has been said above in mere geometrical terms. It is so famous, that certainly many of you will know it. But few are those who practise it in the West, because they fail to perceive its subjective value. And yet this game, simple and beautiful, upsets the common idea of space and of spacial relations.

With a few stones, some blades of grass, a little branch of pine and a cup of water, the player builds a miniature landscape. The things he uses differ and depend only on his choice: sand and leaves, moss and roots. Once it has been built, the outward work is ended and the builder restricts himself to looking at it. Of course he needs to *know how to play*. One has to be able to find the right interior attitude, that which must be brought to every free and pure creation, irrespective of its dimensions. A devotion towards the beautiful is needed, a clear vision, a lighted heart; and silence.

Little by little the onlooker, so focused, knows within his mind the innermost and

secret life of that little creation; he gathers its suggestions, the essence: the Tao. Dreadful abysses, celestial altitudes, barren or pleasant plains, seas existing in it leave in the player's heart a message of their profound nature. In the small the great is recreated; and man's heart, always thirsting for greatness, flies throughout those open and solemn immensities and meets itself.

As every man is a creator, everyone can play this game. And he who does gets away from the fetters of concrete mind and trains himself to the vision of the spirit which transcends all dimensions, as majestic and great in a drop of water as in an ocean.

A good deal of the religions, philosophies, psychologies and oriental arts becomes clear when this game, so noble and creative, is realised. I cannot enlarge upon this subject and will confine myself to pointing it out to you and to giving an illustration of it.

### Garden in Kyôto

It is about a most famous Japanese garden within a temple in Kyôto. For some centuries it has been astonishing its visitors and shaking out of their brains some prejudices, although no one can fully realise it. I have never seen it, but I live in it from time to time. There are a few rocks placed with spiritual love in a rectangle of white sand, no larger than a tennis-court. Some of you certainly know of it, as it is so famous. I will not give you any interpretation. I beg you to regard it as a great human victory, very modern and full of future new solutions. A victory over illusion. If you want to sail through this sea toward that yonder island, do so. If you want to climb this cliff to behold from its summit the far off worlds, do so. Out of small things, make great things. Here is a basic rule for a modern Yoga.

Under this disposition of rocks, in boundless space, is a design which is the very essence and the very cause of what this garden provokes in the visitor's mind and heart: a learned and wise design that takes into account the changing relations occurring between the elements of the composition; in other words, a definite purpose. As one overcomes the difficulties opposed by

the intellect and penetrates into abstract thought, the purpose, even if not understood, is evident. In this same manner the sea waves prove the flow of an energy that moves and directs them.

Leaving Japan, let us return to our occidental existence, for another application of the same game, abstract and practical at the same time. You may find it less fascinating, but perhaps no less valid. The possibility to overcome the illusion of dimensions which sometimes are incumbent on us and crushing us because of their immensity, and sometimes are so negligible that we do not even notice them, permits another application: to isolate any event in the individual or collective life, and to subject it to the same penetrating investigation.

For instance, now I am speaking to you, delivering my speech. But already for two months I have been repeating it to you within my heart. Did you not notice it? And as I am reading it, I am not delivering it only to you. I am looking beyond you, both in a spacial and in a temporal sense; I am looking at others, of whom I neither know the face nor the name. I enlarge this small event of my life, that's all. I send energy away, far away. Why should I not do it? Why not begin from our place; that is, from the point without dimensions which we hold and are, to open big channels large as rivers, to open the way to great men?

Do you see that it is possible? Do you see that we are able to have an impersonal purpose underlying our actions, like the great actions in the universe that are sending back at every point of it the purpose of the divine creator?

### **Transmutation**

All events form fitting material for this game, which in terms of esotericism is called transmutation. As we study or teach theoretically that the energies of the centres under the diaphragm are to be transmuted or elevated to those above the diaphragm, we are in fact saying the same thing with more technical images. Mending shoes or ruling a people are similar functions when the energy employed is the same, raising, spiritualising, transmuting. It is difficult for

men to realise it until they overcome the illusion of dimensions. But once that has been done and realised the true occult work, or the real human work, or simply the work, begins and one finds that it is always continuing. Let us remember that we can enlarge our life as much as we like until we reach the distant worlds. We can project our light everywhere. We can rightly and with confidence tune into the great dialogues which occur over our heads among the Great Ones. We can catch and realise the great living ideas of the Greek civilisation, mother of all occidental civilisations; we can fly. Why not do it? Where are the boundaries of the Point?

With this second practical application we have introduced into the Euclidian space geometry from which we started certain elements which, according to the meaning normally ascribed to space, transcend it. Euclidian geometry has become Pythagorean. The geometry we learned in the school does not consider those things which are not represented through dimensions. It does not consider such elements as, for instance, emotion or beauty. It does not know energy and movement, without negating them. It is not concerned with currents, or fields of energy. But geometry is an abstraction, it is a silence more apparent than real. Maybe Pythagoras heard that silence as a great sacred sound.

Is it not permissible to superpose on the common meaning of geometrical symbols a superior order of reality? The Tibetan Master is explicit in this connection, when he advises us to regard the symbols, that is in the last analysis the geometrical forms, as being animated by an underlying motion. By some sign I am induced to think that this new conception of geometry is now imminent in philosophical and scientific thought. It is simply a question of extending the fundamental postulate of geometry: the Point is without dimensions, but not without life; not without motion; not without purpose.

What can flow out of this Source, considered this way, is so vast and bright that I cannot bear it. My mind is attracted and terrified by it; my nervous channels are not

able safely to hold its sparkling implications. As I think thus of geometry, the light of realisation verily blinds me.

All geometrical figures, straight lines, polygons, spheres are lighted with life and rapidly must I divert my mind. The incessant motion of the Point every moment runs through, re-creates, preserves and changes them. It is the faculty of the Thinker and Creator, human, planetary and solar, that forces the Point to describe and vivify every form, from the simplest to the most complex; and on the measure of his attainment in the hierarchical scale depends the power and beauty of his creation. The man who makes a gesture sows myriads of points infused by his consciousness and his will. A planet darting through space profoundly touches him through its powerful purpose. Astrology, art and creative magic are more easily approached by following the way of these thoughts. And it usually happens that when we want to study or represent something extremely little, humble and simple, we go to a few grains of sand material and earthy *points*; and when on the contrary we want to study something extremely great and complex, we come to raise our glance to the starry sky, also crowded with luminous, material, non-terrestrial *points*. Moving between these limits, we find *points* below and above. And the suns in space, immense and complex, appear simple and commensurate with the grains of sand.

It thus clearly appears that we exist, all of us, as living integral parts, a geometrical design steadily changing in each of its points: a design or a purpose which underlies the unknown Form of all forms.

### **Inexpressible in Human Terms**

I beg you to have the courage to affirm that this Purpose, the last *quid* we can perceive when examining ourselves, matter, mind or the universe, cannot be expressed in human terms. It appears blind and fathomless, capable of sweeping away stellar masses and at the same time of providing the straw needed to save an ant. Let us recognise that to be received by humanity Love needs a revelation; let us recognise that Love is Salvation; that only when we suppose the Will-to-Good of the Purpose, has

hope a meaning. In terms of a very occult meaning I should say that the Second Lord amends through his colours the raging flames of the First Lord.

How would the angels' wings grow, if they were not surrounded by the darkest abysses and the most vertiginous heights? Abysses and heights that are expressions of the same Purpose?

One needs courage to hold such thoughts, to strip the Purpose of all the personal, limiting and imperfect attributes with which unconsciously and lightly we are accustomed to portray it.

If, by shaking the fingers of the hand, some drops of water fall from it to earth, a design of points appears in which our personal purpose, if it exists at all, is significant.

But, by their intrinsic nature, the falling drops obey a physically known, very rigorous law, the effects of which can be calculated. The law of the falling of weights is balanced, is hierarchical and exists because of a superior purpose. Why is it that this planet holds itself to these tiny water-drops? Why does it lose nothing in space? The design which the fallen drops form will only be considered as casual by an observer incapable of penetrating inside things and laws, or so stupid as to separate one phenomenon from all others. Those water points, thrown away by a careless hand, are immediately gathered by another Hand which does not leave them a moment without the command of his purpose; and the reading of their design would reveal, I firmly believe, the Cosmic Life at that moment of his evolution. Surely, I should not be able to make an analysis, or arrive at a synthesis. But dimly I know that it would be possible. An event without a purpose, that would be the depth of the abyss: without purpose, that is annihilation.

An uninterrupted sequence of Beings incarnate among men to reveal Love, exalting the heart, fostering the spirit. And men grow and rise. And when, abstracted, they behold the Purpose, the consuming Fire, they hear the voice which is living in them:

'Thou art so immense, Friend. Thou art so beautiful, Love.'

# Let Fusion be the Aim\*

by Albert Sassi

*A vital and necessary fusion is that between East and West, specifically between the two planetary outlets in Asia and the Far East — Darjeeling and Tokio, and the three Western centres — New York, London and Geneva.*

**M**ANY are the types of fusion spoken of by the Tibetan Master. There is an individual approach to this fusing of energies and of forces when the soul-infused personality becomes invocative of the triadal power, thus preparing for fusion between the monad and the soul-infused personality. But at a far higher level, there is the collective or group approach to this problem when we are taught of the blending or fusion of the three Planetary Centres, as enacted by the Lord of the World himself. Referring to this higher fusion D. K. says:

'He, in His high Place holds the manifested world of energies in a state of fusion: points of tension successively occur as a consequence of a growing divine realisation within these forms of intelligent activity, of love-wisdom and of the will-to-good . . . Such a point of tension of stupendous magnitude is present in the world today: the intention behind this realised fusion and tension is to enable humanity, as an integral part of the divine body of manifestation, to move forward into greater light and nearer to the 'heart of love', which is the Hierarchy. As this takes place, and it is taking place, the Hierarchy itself moves nearer to a conscious fusion with humanity. The point of tension thereby achieved, and this last has not yet appeared, will produce the Kingdom of God on earth in exoteric form,' from *THE RAYS AND THE INITIATIONS*, p. 542.

In between the fusion aimed at by the aspirant and the disciple, and the realised fusion of Sanat Kumara himself at the planetary level, there is a more humble task which can be an adequate goal for the group of world servers, just now at the beginning of the new dispensation.

The primary goal is defined with great precision by the Tibetan thus:

\* From a talk given at the Arcane School conference in Geneva, May 1964.

'The group, therefore, which serves as Aquarius indicates is the Hierarchy; the group which is speeded upon the upward way is the new group of world servers. This group is ruled by Taurus, and to it that divine Taurian energy brings illumination and the attainment of vision. This group is, figuratively speaking, the bull, rushing forward upon a straight line with its one eye fixed upon the goal and beaming light. But what is that goal? It is not the goal of self-illumination, for that lies far behind; it is the goal of providing a centre of light within the world of men and of holding up the vision to the sons of men. Let this never be forgotten, and let the new group of world servers realise its mission and recognise the demands of humanity upon it. What are these demands? Let me enumerate them, and then let me ask you to take them in all simplicity and act upon them.

1. To receive and transmit illumination from the kingdom of souls.
2. To receive inspiration from the Hierarchy and go forth, consequently, to inspire.
3. To hold the vision of the Plan before the eyes of men, for where there is no vision, the people perish.
4. To act as an intermediate group between the Hierarchy and humanity, receiving light and power and then using both of these, under the inspiration of love, to build the new world of tomorrow.
5. To toil in Pisces, illumined by Taurus and responsive in degree to the Aquarian impulse coming from the Hierarchy.

These objectives are not only individual objectives, but the goal for the entire group. All who respond to the life-giving force of Taurus can and will work in the new group of world servers, even though they have no occult knowledge and have never heard of their co-workers under that name. Forget this not.' *Ibid.* p. 232, 233.

The goal thus defined by the Master is perfectly clear, as it is clear that this goal

is the one at both ends of the vertical branch of the Fixed Cross, mounted collectively by the group of the world servers. But what about the horizontal branch of that Cross, and what is the goal at both ends of that branch?

### Another Type of Fusion

It is here that another type of fusion is badly needed and requires our utmost attention. Otherwise the Fixed Cross will be a purely subjective and mystic affair and not the practical objective reality of the occultist.

The problem here is the needed fusion between East and West and, more specifically, between the two planetary outlets in Asia and in the Far East, namely Darjeeling and Tokyo, with the three western centres of Geneva, London and New York.

Three years and a half of daily burning ground and an equal time dedicated to the study of this specific problem as far as it was given to us to approach it in the clear cold light, and all this in a constant and daily communion with the three western centres which are now powerful and well developed from the mental point of view; all this has brought us to this conclusion. The centre of Darjeeling at the soul level is certainly used by the Hierarchy as such, but at the personality level this centre is weak, it is poor, undeveloped and partially in a state of starvation. That is to say, there is no real antahkarana between soul and personality. On one side you have a centre used on the higher mental level and on the buddhic level by the Hierarchy and on the other side you have a place still pervaded by ignorance, superstition, degradation, greed, lust for power and corruption.

I ask you: tell me what group of world servers is focused there at Darjeeling to do the work of humanity, to give the contribution of humanity to the strengthening of this very important centre with a jurisdiction covering two milliards of men and women, practically a good half of total humanity on the globe; two milliards, of which three-quarters are still at the Atlantean level of consciousness?

How can the Christ possibly establish the Kingdom on Earth on such an ill prepared ground for his work? There is an abyss between the awareness of the three western centres and these two Asiatic centres of Darjeeling and Tokyo. They represent the feminine centres of the globe, as the three western centres represent the masculine aspect of planetary energy.

Here we have to remember the teaching of D. K., referring precisely to the blending of these two types of energy. He says: 'When these two factors are brought together, consciously and deliberately, the factor of energy substance and the factor of planned impulse, you have started a creative process which will be productive of major results. The human being lives in a world of varied energies which are sometimes expressing themselves as dynamic, positive energies, as receptive, negative energies, or as magnetic, attractive forces. An understanding of this statement will substantiate that made by H. P. B. that 'matter is spirit at its lowest point', and the reverse is equally true. The whole process is one of establishing constructive relations between negative and positive energies and the subsequent production of magnetic force. This is the creative process. It is true of the activity of a solar Logos, of a planetary Logos and of a human being, the only conscious creators in the universe.' *Ibid*, p. 482, 483.

Hence the necessity for fusion between the two groups of negative and positive energies on the horizontal branch of the planetary Fixed Cross, which implies the fusion of the two triangles forming the six-pointed star of humanity.

Twenty-three nations are helping India economically. But paradoxically, though India at the soul level is described as the spiritual summit of the world because she is illumined and adumbrated by the Hierarchy, at the personality level with her 450 millions of inhabitants, India needs a spiritual impulse, a spiritual incentive at the human level by a group of conscious world servers, fully aware of the very difficult problem of helping this huge Asiatic community, not from the western point of view but from the eastern approach to the very problem of

Life itself. India does not need to be westernised. This process has already gone too far. India has to remain faithful to herself, to her genius; but she needs to become conscious of her spiritual *dharma* and responsibility to the whole world. D. K. declares that nowhere in the world today is there real democracy. But even with this still imperfect democracy such as we have for example in Switzerland, which is the result of 870 years of suffering and hard experience, we have to realise that in this field of experience India has only 16 years of practice, and then you will understand why spiritual help is necessary there, starting at the human level, at the personality level. From the purely spiritual point of view India is a fountain of wisdom, the light of the world. At the personality level India is crucified and is unable to fulfil really and effectively her function as a third planetary force, which it has been the dream of her leaders to manifest. You will understand the paradoxical position of the spiritual mother of the nations: her fourth ray personality has not been transcended by her first ray soul. Hence the permanent conflict visible everywhere. Hence the weakness of Darjeeling at present though this centre has been used extensively during the last world war by the Hierarchy assuming there for a time the part, the *rôle*, of a protective focus for the three western centres, not yet fully developed at that time. But it was the Hierarchy at work then and not humanity.

### **Meditation on Immortality**

It is true that when the West was endeavouring to organise itself amidst bloody wars, India was meditating on the greatness of immortality. It is precisely this treasure she can give to the West. On one side we see exaggerated forms of materialism. On the other we see spiritual peace degenerating into inaction and laziness. If the West had been unable to concentrate and to meditate, how could it have realised the beauty and the greatness of a perfected technique?

Action is the realisation on the physical plane of thoughts born and conceived in the mind.

The meditation of the West is centred at the mental level. The meditation of the East is centred in the soul. East and West have their roots plunged deeply in two different grounds. Hence the necessity for them to unite, to share their secrets of the mind and of the soul, and to establish the bridge by which the two will become one. This bridge has first to be built by accurate thinking and by the creative imagination. Then it has to be realised by the intuition on the spiritual plane. Then only will it be possible to establish it objectively on Earth under the impulse of planetary evolution, implemented by the world servers and by men of goodwill.

To think and to realise at a planetary level is already to have attained a planetary condition. It is the task of those who can work at the planetary level to unite East and West and their respective values and thus to reach the goal; the fusion of all the energies on the horizontal branch of the Cross, between the masculine and the feminine triangles forming the six-pointed star of humanity. Then, as hinted at in the prelude to the fourth rule for group initiation, the final fusion will be reached when, above the blending of the three planetary centres, a still higher fusion will take place, for which we have but one name: Beauty, brought about through the intervention of the Avatar of Synthesis. Let us then invoke that Supreme Power thus:

From the Avatar of Synthesis who is to come

Let his energy pour down upon all kingdoms,

May He lift up the earth whole to the King's beauty.

Let Light, and Love, and Power, and Beauty restore the Plan on Earth.

# Politics

by Foster Bailey

*In order to help the spiritual work of the Hierarchy in the department of government, it is not necessary to be violently partisan in times of political campaigns . . . . Strong presentation of an essential spiritual factor in human relationships will carry considerable influence.*

**T**HE main focus of attention and planned effort of the Hierarchy at this time is known to be in the three major departments of government, religion and education.

To many of us, however, the idea of co-operating with hierarchical effort in the governmental department of their work is something that we are interested to know about and which we increasingly recognise as of deep spiritual importance, but which we tend to leave to others.

For example, among the millions of voting citizens in the United States today few, percentagewise, are actual participants in governmental action. We as esotericists often find it difficult to be anything but critical of politicians, in general, and particularly of those who champion causes which we do not agree with.

When the Tibetan first suggested years ago that the Hierarchy was interested in politics, and the statement about the seven departments of hierarchical activity was first published, there were some quite sharp reactions. Politics was felt to be something in which spiritually minded people should not be involved because their attitude was one of superiority to it.

With a complex civilisation confronting us and the phenomenal increase in national governments all over the world, it would seem foolish to ignore the spiritual significances and needs in this field. There seems to be a gap between the keen appreciation of many esotericists that co-operation and sharing and right human relations are fundamental ideas which should become humanity's ideals, and the practical business of doing anything about helping to make

one's own government implement these things.

The fine things being done in this field are now pushed forward by non-esotericists, with only a thin trickle of support from esoteric students. As has been well said, 'The only thing necessary for the triumph of the Forces of Light to be victorious is for enough men of goodwill to do something'.

There is a practical handicap which must not be ignored. Tax exempt, non-profit, non-governmental organisations, should they engage in political activity, lose their tax exemption and in these days of frenzied partisanship, have in fact, in certain cases, suffered persecution. Is it, therefore, possible to do anything of spiritual significance and usefulness in the department of government, which is such a vital field of activity of the Hierarchy, without engaging in politics?

What anyone, as an individual, does by way of political activity is his own private business and no esoteric group to which he belongs should stultify his freedom in this respect; but the organisation itself is in a different position. It remains true also that if any person, by reason of his position as a leader in a group, engages in politics directly and personally, he puts the stamp of his political opinions on the group with which he is publicly associated. Therefore, the leading executives and the head of any esoteric group have to accept that limitation or they endanger the group position which, as an esoteric organisation, should conform to the dictum of being non-sectarian, non-dogmatic and non-political.

This is of fundamental importance for safeguarding the usefulness of such organisa-

tions. Such a limitation is after all commonplace and reasonable. If the members of a President's cabinet fundamentally disagree with a government policy, his only legitimate course is to resign. Even in the business field if a top executive disagrees with a company's policy and action, he has to go along with the company or resign.

### **Constructive Position**

Is it possible, therefore, for an esoteric organisation to take up a position at times of crisis which is legitimate and constructive and worth the doing? If this can be done the action must transcend the usual considerations that produce emotional inflammation and partisan oppositions. For example, it is far less important than a very considerable number of people in the United States today think it to be, whether one is a Republican or a Democrat, or whether through political activity the 'ins' are forced out and the 'outs' get in. Also by the same token it is far less important that Mr. X is successful in the election or whether Mr. Y is. The party platforms and the personalities of candidates have significance but they are far less important than they are made to appear in campaigns.

We do not need, therefore, to become champions of candidates or of parties in order to aid the spiritual work of the Hierarchy in the department of government. Once we realise this basic fact, bolstered by our knowledge that the members of the Hierarchy are neither Republicans nor Democrats, we can discover the practical means of aiding our nation in the making of right choices which have spiritual values and are important for the welfare of our citizens.

In the midst of a hot and even bitter political campaign a clear, strong presentation of an essential spiritual factor in human relationships can and will carry very considerable influence. This is because it becomes, by its clarity and rightness, a channel through which Hierarchical influence can

flow. Proselytising about it and, worse still, argumentative discussions about it dull the edge of that channel and help very little, if at all. But we are all tempted to champion our expressed views.

It has been pointed out to us, and very rightly so, that the long cycle of attacking evil in the name of justice or even freedom is drawing to a close and that the business of the wise man and the informed esotericist is to express that which is good and which ought to be. Such an expression, with clear intellectual understanding and some degree of soul purpose, is far more powerful than appears on the surface. Many such things are known to us and in a western Christian world, so called, we know that the teachings of the Christ presented and championed co-operation and sharing, and this we know is diametrically opposite to competition and greed. It is better to champion unselfishness, however unpopular, than to condemn greed which is a dominating motive of human conduct. It is more spiritually useful to present the many advantages of co-operation, although competition is loudly championed as one of the greatest assets of our nation. It is far more important to take a position of active support of the essential need of justice, of fair shares for all, and for economic and educational equality and opportunity than it is to condemn extremists whose attitudes falsely justify race riots.

And so we may go on in studying and clarifying our thought as to what the values are for our progress as a people along the evolutionary path of expanding consciousness. And as we ponder these things the impulse to reasonable action will open doors for self-expression.

The esotericist who has felt himself apart from, and perhaps even superior to political action, discovers that his convictions and his expression of them are a practical and significant aid in the struggle of his own nation toward the better life for all.

# Service and the Esoteric Student

by M. E. Haselhurst

*Service implies the transmutation of energy into force, and force into planned activity under the impetus of controlled knowledge.*

**SERVICE** is an aspect of esoteric training which needs serious re-thinking. There is a tendency to look at it with a Martha-complex, seeing it as the lowly hand-maiden of the more lordly efforts of meditation and study.

Such an approach misses the real significance of service, which is basically a scientific method of spiritual unfoldment, concerned with the use, control and direction of energy. It is an activity demanding right balance between head and heart, and involves the use of the spiritual will.

Service is concerned with the direction of spiritual energies for the good of groups and individuals. In a very real sense it is not a personal activity at all, despite the fact that it has to find expression by means of the personality vehicles.

Service is a means of expressing spiritual principles in the world of form. It offers opportunity to carry forward experiments in the externalisation of subjective recognitions, thereby making possible new experiences of a constructive nature for both the server and the served. An important effect is the fading out of the sense of obligation and duty. Service becomes a common effort—a dynamic attempt from two angles to achieve an accepted goal.

Service implies the transmutation of energy into force, and force into planned activity under the impetus of controlled knowledge. Research has to be carried out to determine the field of greatest need, the type of effort most likely to meet that need, and the equipment, such as Ray energies, that are available for the work. Thus all the

resources of mind and heart are called into activity, and all available power is put to use. Spiritual energy being inexhaustible means that the response of the individualised instrument to spiritual impacts steadily increases, with a consequent continuing unfoldment of the capacity to serve. At the same time, service takes on a more spiritual quality, even while its roots spread deeper and wider in the outer world.

Service demands a quiet but continuous expansion of consciousness, since it is essential to understand something at least of the way invoked energies act when released through substance. Aspiration expresses itself on higher levels, and the server unfolds a sensitive response to the divine Plan towards which all true service is oriented.

The present materialistic age calls for a type of service that esoteric students are especially qualified to give. Realising that the need of the hour is for men and women who can say 'I know' rather than 'I believe', intensified effort is needed to evolve the capacity to give this direct testimony. This is one of the highest forms of service open to disciples. It is scientific in method because principles must be understood, laws applied, and results tested and re-tested, before the venture can achieve success.

Service involves responsibility, but it has to do with Being rather than with giving or doing. It consists in essence of the removal of limitations, to the end that server and served may achieve together an externalisation of divine Purpose. Such service demands a continual renewal of aspiration,

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*Contd. on p. 376*

# Service—A World Science

*'Service will eventually be regarded as a world science.'* ALICE A. BAILEY

Alice Bailey established the Arcane School in 1923 as a training school for adult men and women in the science of service. Based on the principles of the Ageless Wisdom teaching, the programme includes sequential courses of study and meditation, with practical training in group work and service experience. This threefold method of spiritual unfoldment, permits a balanced development and integration of the soul and personality, so that the man becomes simultaneously soul infused and active in human service. Alice Bailey also wrote many books for students of this science. Some of the definitions of spiritual service to be found in these books are of general interest, for the idea of service is now widespread, and practical idealists in all walks of life can find guidance in her thoughts on the difference between service based on personality qualities and service based on the higher self, or soul. The following excerpts are taken from two of her books, *A Treatise on the Seven Rays, Volume II*, and *A Treatise on White Magic*. In these she examines our traditional conceptions of service and points out their inadequacy. She claims that service is a part of the evolutionary process, foresees its development into a science, and gives us a glimpse of what could be achieved if, through the practice of meditation, we could vitalise service by illumination.

## Traditional Motives For Service

**N**EITHER theory nor aspiration will or can make a man a real server. How then is it that there is so much activity in service demonstrating in the world today?

'Simply because the life, words and deeds of the world's first Great Server, of the one Who came to make clear to us what service essentially is, has necessarily had an effect, and men today are earnestly attempting to imitate his example, little realising that imitation does not net them the true results, but only indicates to them a growing possibility.

' . . . it is seldom realised, how very difficult service essentially is. It involves so much sacrifice of time and of interest and of one's own ideas, it requires exceedingly hard work, because it necessitates deliberate effort, conscious wisdom, and the ability to work without attachment. These qualities are not easy of attainment . . . , and yet today the tendency to serve is an attitude which is true of a vast majority of the people in the world. Such has been the success of the evolutionary process.

'Service is frequently regarded as an endeavour to bring people around to the point of view of the one who serves, because what the would-be server has found to be good and true and useful must necessarily be good and useful for all. Service is viewed as something we render to the poor, the afflicted, the diseased and the unhappy, because we think we want to help them, little realising that primarily this help is offered because we ourselves are made uncomfortable by distressing conditions, and must therefore endeavour to ameliorate those conditions in order ourselves to be comfortable again. The act of thus helping releases us from our misery, even if we fail to release or relieve the sufferers.

'Service is frequently an indication of a busy and over-active temperament, or a self-satisfied disposition, which leads its possessor to a strenuous effort to change situations, and make them what he feels they should be, thus forcing people to conform to that which the server feels should be done.

' . . . Service can likewise be rendered

from a deep-seated desire for spiritual perfection. It is regarded as one of the necessary qualifications of discipleship and, therefore, if one is to be a disciple, one must serve. The ideal is right and true and meritorious, but the motive behind it all is entirely wrong. Service can also be rendered because it is becoming increasingly the fashion and the custom to be occupied with some form of service. The tide is on. Everybody is actively serving in welfare movements, in philanthropic endeavours, in Red Cross work, in educational uplifts and in the task of ameliorating distressing world conditions. It is fashionable to serve in some way. Service gives a sense of power; service brings one friends; service is a form of group activity, and frequently brings far more to the server (in a worldly sense) than to the served. And yet, in spite of all this which indicates wrong motives and false aspirations, service of a kind is constantly and readily being rendered. Humanity is on its way to a right understanding of service . . .

### Service as an Evolutionary Process

'When . . . service rendered is based upon a mental response to humanity's need, then the whole problem is lifted out of the veil of illusion and out of the valley of the world glamour. It takes the soul itself to reveal to the poised and peaceful mind the next step to be taken in the work of world evolution through the impartation of ideas. Service is not a quality or a performance; it is not an activity towards which people must strenuously strive, nor is it a method of world salvage. This distinction must be clearly grasped, or else our whole attitude to this momentous demonstration of the evolutionary process in humanity will be at fault. Service is a life demonstration. It is a soul urge, and is as much an evolutionary impetus of the soul as the urge to self-preservation or to the reproduction of the species is a demonstration of the animal soul. This is a statement of importance. It is a soul instinct, if we may use such an inadequate expression and is, therefore, innate and peculiar to soul unfoldment. It is the outstanding characteristic of the soul, just as desire is the outstanding characteristic of the lower nature. It is group desire, just as in

the lower nature it is personality desire. It is the urge to group good. It cannot, therefore, be taught or imposed upon a person as a desirable evidence of aspiration, functioning from without and based upon a theory of service. It is simply the first real effect, evidenced upon the physical plane, of the fact that the soul is beginning to express itself in outer manifestation.

'When the personal lower self is subordinated to the higher rhythms and obedient to the new law of service, then the life of the soul will begin to flow through the man to others, and the effect in a man's immediate family and group will be to demonstrate a real understanding and a true helpfulness. As the flow of life becomes stronger through use, the effect will spread out from the small surrounding family group to the neighbourhood. A wider range of contacts becomes possible, until eventually . . . the effect of the out-pouring life may become nationwide and worldwide.

### Service — a Science

'We have expressed our belief that one of the major sciences of the coming age will be built up around the active rendering of service. We have used the word 'science' because service, as a spiritual quality, will rapidly be recognised as the phenomenal expression of an inner reality, and along the line of a right understanding of service will come much revelation as to the nature of the soul. Service is a method of producing phenomenal outer and tangible results upon the physical plane, . . . an evidence of its creative quality. By right of this creative quality service will eventually be regarded as a world science. It is a creative urge, a creative impulse, a creative momentous energy. The creativity of service has already been vaguely recognised in the world of human affairs under varying names, such as the science of vocational training. Recognition of the impetus coming from a right understanding of social relations and their study is not lacking. Much is also being studied along the same line in connection with criminology and the right handling of the youth of any nation and national group.

'Service is, *par excellence*, the technique of correct group relations, whether it be the

right guidance of an anti-social child in a family, the wise assimilation of a trouble-maker in a group, the handling of anti-social groups in our big cities, the correct technique to be employed in child guidance in our educational centres or the relation between the religious and political parties, or between nation and nation. All of this is part of the new and growing Science of Service. The imposition of this soul law will eventually bring light into a distracted world, and release human energies in right directions. It is not here possible to do more than indicate this briefly. The theme is too large, for it includes the awakening of the spiritual consciousness with its responsibilities, and the welding of the individual into an awakened group; it involves the imposition also of a newer and a higher rhythm upon world affairs. This constitutes, therefore, a definitely scientific endeavour and warrants the attention of the best minds.

### Service and Illumination

'It is through its effects that the scientist of the future will begin to deduce the effectual existence of an inner cause, of an inner reality, or of a self or soul. We have seen that service is not simply an activity of some person or group doing something with good intention for another person or group. Service itself is definitely the result of a tremendous inner happening, and when that result is brought about, it will be found to have produced secondary causes. These are, primarily, a change in the lower consciousness, a tendency to turn away from the things of the personal self to the larger issues of the group, a reorientation which is real and expressive and a power to change conditions, through creative activity, which is

the demonstration of something dynamically new . . . .

' . . . . In this work many can have a part . . . . I . . . . would remind you that the service discussed here will only be possible when we have a clearer vision of the goal of meditation, and learn to preserve, during the day, the attitude of inner spiritual orientation. As we learn to obliterate and efface out of our consciousness ourselves as the central figure in our life drama, then and then only can we measure up to our real potentialities as servers of the Plan.

'When the factor of spiritual illumination enters into service, you have those transcendent Lights which have illumined the way of humanity and have acted like search-lights, thrown out into the great ocean of consciousness revealing to man the Path he can and must go . . . . Every human being who reaches the goal of light and wisdom automatically has a field of influence which extends both up and down, and which reaches both inwards to the source of light and outward into the fields of darkness. When he has thus attained he will become a conscious centre of life-giving force, and will be so without effort. He will stimulate, energise and vivify to fresh efforts all lives that he contacts, . . . . He will act as a transmitter of light in the darkness. He will dispel the glamour around him and let in the radiance of reality. When large numbers of the sons of men can so act, then the human family will enter upon its destined work of planetary service.'

*Compiled by*

A. BOSTOCK

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*Contd. from p. 373*

plus a steady drive towards higher levels of awareness. Will must transmute aspiration into spiritual experiment, leading to the experience and expression of divine potentialities in human life.

Intuitive capacity is an integral part of true service. It is called into operation as the will to meet existing need compels an invocative call to higher powers for help in meeting difficult situations. The server learns to sense the hidden causes of the problem

with which he is dealing. He becomes able to work on two levels, dealing constructively with effects while he seeks at the same time to resolve causes.

As service of this type is carried forward, the server learns to work in mental matter, using the creative imagination and the illumined will. Truly constructive work becomes possible and Logoic Purpose finds expression in human activity.

## FROM THE EDITOR'S DESK

The editors wish to draw the attention of *Beacon* readers to three pamphlets which have recently come into our hands. All three reveal clear thought and original ideas, based on what we understand as new age principles and the fact of one humanity, interdependent and equal in value and in spiritual potential. They demonstrate the working out of the Plan of Hierarchy for humanity.

These pamphlets, written by experts and professionals in their own fields, reflect a sane and universal attitude of mind which understands the broad range of human need and human welfare and applies a specialised area of knowledge in relation to human progress as a whole. The three specialised fields of experience are science, finance/politics, and psychology, all vital and basic aspects of human life in the world of today.

The pamphlets are:

*Science and Peace*, the 1963 Nobel Peace Prize lecture by Dr. Linus Pauling

*Toward a Strategy of Peace*, an Election Year Guide for Responsible Citizens by James P. Warburg

*Reality Therapy — a Realistic Approach to the Young Offender* by William Glasser, M.D. (reprinted from *Crime and Delinquency*)

*Science and Peace*, Dr. Pauling's Nobel Peace Prize lecture in 1963, is published in pamphlet form by the Centre for the Study of Democratic Institutions, Box 4068, Santa Barbara, California, at 25c.; it is also available at the New York office of the Centre, the Fund for the Republic, 133 East 54th Street, New York, New York 10022.

Dr. Pauling's scientific record of research and development is well-known. After more than 40 years on the staff of the California Institute of Technology, he joined the staff of the Centre for the Study of Democratic Institutions in 1963, where he has the freedom to divide his efforts among the fields of principal interest to him, science, medicine and world peace.

His sustained efforts on behalf of world peace and the abolition of war began in 1945, immediately after the use of atomic bombs in Japan. Who could know better than he the total disaster of continuing scientific research and development of atomic weapons? With other scientists throughout the world, and with the active collaboration of his wife, Dr. Pauling is seeking for a reversal of the historic methods of solving differences and disputes by the use of force. His Nobel lecture sets out the history of his work with others since 1945 to stimulate the trend toward world peace and

unity by agreed stages of disassociation with atomic weapons, weapon carriers and all forms of germ and chemical warfare. The 'brotherhood of man', and moral principles which are the prerogative of all men, can be given opportunity to develop proportionately as the fear of total war recedes.

Dr. Pauling has said that 'I believe that there is a greater power in the world than the evil power of military force, of nuclear bombs, there is the power of *good*, of *morality*, of *humanitarianism*'.

And he concludes the lecture with these words: 'Now we are forced to eliminate from the world forever this vestige of prehistoric barbarism, this curse to the human race. We, you and I, are privileged to be alive during this extraordinary age, this unique epoch in the history of the world, the epoch of demarcation between the past millennia of war and suffering and the future, the great future of peace, justice, morality, and human well-being. We are privileged to have the opportunity of contributing to the achievement of the goal of the abolition of war and its replacement by world law. I am confident that we shall succeed in this great task; that the world community will thereby be freed not only from the suffering caused by war but also from hunger, disease, illiteracy, and fear through

the better use of the earth's resources, the discoveries of scientists, and the efforts of mankind; and that we shall in the course of time be enabled to build a world characterised by economic, political, and social justice for all human beings, and a culture worthy of man's intelligence'.

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*Toward a Strategy of Peace* by James P. Warburg is available at 75c. from the Current Affairs Press, 34 East 70th Street, New York, New York 10021.

Mr. Warburg speaks from the standpoint of the banker, financier and public servant, experienced in the evaluation of human and world affairs, on the political and economic factors common to all forms of development. Mr. Warburg is a prolific writer on world affairs, and an active participant in many developments of the past 60 years. Since 1945 he has been a tireless 'one-man task force for peace', outspoken in his comments and criticisms, and often out of step with prevailing trends. His analysis and recommendations in *Toward a Strategy of Peace*, however, do indeed provide an invaluable 'election year guide for responsible citizens'; his own sense of responsibility and concern for human progress are illuminated by the clear light of his understanding.

The background and working papers contained in this pamphlet were prepared at the request of the Institute for Policy Studies in Washington, as the basis for a seminar held there in April. The author has used as a keynote for his discussion this remark of Abraham Lincoln's, made in his 'House Divided' speech at a time of national crisis and peril: 'If we could first know where we are and whither we are tending, we could better judge what to do and how to do it'. The presentation of thought and idea in *Toward a Strategy of Peace* falls, therefore, into three parts: The first part presents a penetrating analysis of the present world crisis from the causal angle. It shows where we are and how we got there; the second part recommends 'what to do and how to do it' as a series of ideas for serious consideration; and the third part reports on the Washington discussions.

In his introduction Mr. Warburg comments on Senator Fulbright's speech on March 25th as having 'created a nation-wide context for the long overdue policy re-examination' to better serve the nation's interests and the interests of world peace. Foreign aid, world trade, disarmament, East-West tensions, the U.S.A. and Latin America, these and other issues are examined broadly and in non-partisan terms. Many of the ideas discussed may be highly controversial, but the needed principles of co-operation, sharing and right relationship, as a means of preparing for a world at peace, are clearly set out.

His ideas test the depth and reality of a professed belief in 'one world and one humanity under God'. Mr. Warburg remarks, however, that 'The limited purpose of these working papers is to stimulate a fruitful exchange of ideas on the part of those who broadly agree as to "where and whither we are tending" and "what to do", but who recognise that there are many obstacles and many ways of seeking to overcome them'.

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*Reality Therapy—a Realistic Approach to the Young Offender* by Dr. William Glasser, Consulting Psychiatrist, Ventura School for Girls, Camarillo, California. This pamphlet is adapted from a speech by Dr. Glasser to the British Columbia Correctional Association, Vancouver, in November 1962. It is reprinted from *Crime and Delinquency*, April 1964.

In addition to his work as consulting psychiatrist at the Ventura School for Girls and his own private practice, Dr. Glasser has taught the principles of 'reality therapy' to school teachers, studying in the Department of Education at San Fernando Valley State College and now teaches it to teachers and school nurses in the Department of Health in U.C.L.A. Extension. With a colleague, Dr. G. L. Harrington, he has worked for some years to develop a new type of psychotherapy for use with the 'delinquent' and the emotionally disturbed. Their work and experimentation had proceeded for some years before the decision was taken to

make some of their findings and methods public.

'Reality therapy' is a form of psychological treatment based not on the subconscious and the past, but on the present state of consciousness and the realisation that an acceptance of personal responsibility and the development of self-respect are possible to the majority of the so-called maladjusted, if they are handled 'realistically'. In Dr. Glasser's own words:

'The theory of "reality therapy" has been developed in the past seven years in consultation with a colleague, Dr. G. L. Harrington, who uses it exclusively with mental patients at the Los Angeles Veterans' Administration Centre Neuropsychiatric Hospital and in his private practice. It is based on our belief that regardless of what he has done, how he feels, where he comes from, his size, shape, mental ability, physical condition, or heredity, the young offender suffers from a universal malady: he is unwilling to take responsibility for his behaviour. We further believe that correctional problems are only a more dramatic expression of the lack of responsibility, which is really a basic problem in *all* psychiatric work. The children and adults we deal with in correction express this irresponsibility directly by the act of breaking the law.'

In a paper accompanying the pamphlet, Dr. Glasser remarks,

'Our theory holds that the diagnosis of mental illness is artificial and meaningless because what we are really seeing is some manifestation of irresponsibility. All mental symptoms and disturbed behaviour are the result of an inability to live a responsible life according to one's values.'

He goes on to say:

'What about the unconscious, about insight into the unconscious, about childhood history? What about biochemical changes which may go on in the brain? We agree that man has an unconscious filled with conflict, that every scrap of his long history led him to where he is now, or that biochemical changes in the brain may accompany severe mental disturbances. We contend, however, that these concepts have nothing to do with therapy because they are not the cause of the trouble. They are like the fever and the pain which accompany a strep throat. No one would deny their existence; they even call attention to the problem, but it is the strep-

tococcus which must be treated. We certainly do not deny that a person's history has led to his present behaviour. It is the present behaviour nevertheless, which we must treat; in fact it is all we can treat. *No one can treat a man's history*. Our experience has shown that a person's conscious acceptance of responsibility must be broadened, and that what is unconscious is of little importance because it merely accompanies the overt symptoms . . .

'An essential technique, therefore, of reality therapy is never to ask "Why?", only "What?", to avoid any implication that the patient is not responsible for his behaviour. We think the classical question of "Why?" has led psychiatry down a blind alley because it helps the patient evade reality. Its use condones present irresponsibility and promotes further deviant behaviour by making the unconscious a psychological scapegoat for irresponsible behaviour.'

Those *Beacon* readers familiar with the principles of esoteric psychology discussed in the two volumes of that name by Alice Bailey, will see the correspondence here. Esoteric psychology deals with the whole man as a unit of consciousness and a spark of divine life. Disturbances in the personality result from cleavage, or lack of integration, between the three aspects of the personality, and between the personality and the soul. In bridging cleavage the individual is helped to understand and to contact, to 'realise', his spiritual counterpart and to develop his potential by means of alignment with his real Self, the superconsciousness of the soul. The turmoil of the subconscious is disregarded on the principle that it will die by attrition as the soul begins to exert its influence, and as the attention of the individual becomes increasingly reoriented.

One of the first signs that the soul is beginning to control its instrument, the personality, is said to be a sense of responsibility. Can we see, therefore, the emergence of a trend towards the new psychology, the psychology of the soul, in the development of 'reality therapy' in that area of extreme need — among the young and the socially irresponsible?

M.W.T.

# Visualisation

by A Student

*As this science is practised and appreciated and as skill in this esoteric work increases, the bridge between the Real and the unreal will be built, and the Divine Archetypes will be reached and will make their impact on the minds of men.*

**I**N occult teaching, visualisation is often referred to as a science. This implies that it is a process governed by laws, and capable of being studied and investigated, rather than being the irrational, emotional-aspirational picture-making which so often masquerades under its name.

An indication of the objectives of this science can be found in statements such as 'only thus (by visualisation) can the Divine Idea become unfolded and manifested in substance on the physical plane' and 'the part, through the magnetic development of its own nature, comes into touch gradually with all that is'.

The conception of visualisation as a science also implies that, in attempting to practise it, it is necessary to master the principles involved, and to apply them to the research or activity that is, at any particular time, one's outer plane objective. Visualisation thus becomes controlled and sublimated mental effort, the use of the mind on levels which are otherwise beyond its present range.

These concepts compel a re-assessment of current ideas on visualisation. No longer can it be regarded as an aspect of memory, by means of which the past is re-created, or as an imaginative portrayal of the future. Rather does it become the means by which man 'sees intention' as he gropes his way forward and upward into the Reality of which each known world is a symbol. Using visualisation as a mind-controlled process, operating on the highest levels to which consciousness can be lifted, man moves into a new space-time concept, in which separated units and isolated happenings are realised as integral parts of one Whole.

The science of visualisation is the process whereby the creative imagination is rendered active, becoming responsive to and by a point of tension established on the mental plane. It leads to the realisation that everything outer and tangible is a symbol of inner, creative forces, and teaches man to see the inner reality instead of the produced phenomenon that is immediately visible.

This science is not one to be lightly undertaken. True occult visualisation is an extremely difficult endeavour since, to be effective, it must not originate in the concrete mind, but must be initiated from the abstract level of intuitive perception. Moreover, the concrete mind must be prevented from acting as an analytical sieve through which only ideas small enough to pass through the mesh of uninspired reason are allowed to percolate into the brain. Increasingly, as one proceeds, it becomes necessary to rise above the concrete mind which, having played its due part in the mental effort, must become no more than the platform on which consciousness stands in order to picture forth the intuitively perceived ideas of the higher mental world.

The science of visualisation is closely related to the science of invocation and evocation, inasmuch as its practice demands the ability to 'see' the flow of the invoked energy, and to follow this flow with understanding vision from the world of significance (the world of the Spiritual Triad), through the world of meaning (the world of the Soul), to its symbolic expression in the world of form. It becomes thus a major tool in the hands of world servers, enabling them to visualise a phenomenal world which will be the expression of Divine Quality without

limiting this vision by giving it too definite or rigid outlines. In such visualisation it becomes possible to 'see' both the Purpose behind the existent form and the energies that must be invoked to achieve the necessary creative modifications of the form in order to bring it closer to the Divine Plan. In so doing, however, ideas must be kept fluid, and the utmost care must be exercised to prevent the mind from becoming imprisoned by concepts that, although useful at one stage, need to be discarded to allow fuller recognition and realisation of the One Reality toward which mind and soul are reaching. In the words of Francis Bacon: 'The universe is not to be narrowed down to the limits of our understanding . . . but our understanding must be stretched and enlarged to take in the image of the universe as it is discovered'.

#### **Individual Significance**

For aspirants and disciples, the science of visualisation has immediate, individual significance. In the effort to live as the soul in the world of form the science is used on many levels, from the early device of imagining or seeing oneself as the desired perfection, to the point where one is consciously aware of Triadal energy flowing through the individual self. With the mind held steadfast to penetrate through meaning to significance,

it becomes possible to see, as in a lightning flash, the effects that will stem from two possible modes of response to the stimuli of the moment: on the one hand, the re-action of the personality; on the other, the action of the soul, working from above the level of the initiating cause to direct energy into new channels, thereby producing new effects and lifting the life to a higher spiral of activity. This, which sounds difficult, which takes time and many words to convey, is an instantaneous experience in consciousness. The two lines of energy in action, of effects, are visualised with such clarity that it becomes virtually impossible to choose the lower way.

As the tremendous power of visualisation comes to be more fully appreciated, and as skill in this highly esoteric work increases, it will become apparent that visualisation is literally the building of a bridge between the unreal and the Real; a means of reaching Divine Archetypes and reproducing them with such clarity and exactitude that they can make impact on the minds of men. In this sense, visualisation becomes the hand-maiden of the redemptive effort in which the Hierarchy and humanity are involved, and he who learns to practise it with skill and love becomes a server and saviour in ever-widening spheres of influence.

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### **Words to the Knower**

*"To him standing before the Spark, the flame and the smoke are equally to be seen.*

*To him, the shadow veils the reflection and yet the light is seen.*

*To him, the tangible but demonstrates the intangible, and both reveal the spirit, whilst form, colour and number speak aloud the word of God."*

from LIGHT OF THE SOUL, sutra 53

## BOOKS AND PUBLICATIONS

**Venture Inward**, by Hugh Lynn Cayce. Harper and Row, New York, 1964. \$4.95.

To readers who are interested in current contributions of works on Parapsychology, a stimulus will be found in *Venture Inward*, by Hugh Lynn Cayce, the son of the well-known psychic, Edgar Cayce.

Writing with devotion and integrity, Mr. Cayce has narrated the story of his observations both in relation to his father, Edgar Cayce, and with regard to experiences in contacting many types of individuals in the field of extra-sensory perception.

'This is a compilation of my studies and observations of people who through psychic experiences have found themselves in touch with this seemingly boundless unconscious. In spite of the dangers, the fraud and self-deception, the ever-present question of insanity, my conviction has grown that through this unconscious lies a thread of light hard to find and harder to follow, which leads to higher realms of mental and spiritual awareness.'

With this as a basis, Mr. Cayce sets about his task of introducing us to his father and the varied experiences, contacts and readings dealing with the unconscious. Many of us are familiar with the biography by Thomas Sugrue, *There Is a River*, in which much of the same material is included. Yet this does not detract from the interest and value of this book which enters into a wider discussion of the author's personal psychic experiences as well as the interpretation of these experiences in opening a doorway to the unconscious.

'All the various doorways to the unconscious seem to indicate the existence of areas and powers of the mind we do not yet understand.' And it is this statement which, through the many experiences recorded, leads us to a better understanding of the writer's own observations.

It is with this in mind that the author devotes several chapters to the dangers as well as the safeguards to the unconscious. He warns us that it is the uncritical attitude taken by many that has been partially responsible for the severe criticism so often aimed at psychical research. In his own words we are told:

'Psychical research is concerned with a variety of automatisms . . . In my opinion, they become dangerous doorways to the unconscious.' To illustrate his point, the author cites cases taken from his records of many years, cases which have produced disastrous consequences.

From a different angle, Mr. Cayce discusses safer doorways to the unconscious. In connection

with these, he draws our attention to the recent interest in the use of hallucinogenic drugs as a doorway to the unconscious and warns of their dangers. Again, through personal references and the readings of Edgar Cayce, the author proceeds to enlighten his followers:

'One should not be deceived either as to the importance or the difficulties to be encountered on moving through the doorway. This is the path which has been chosen by the great mystics of all ages. Beyond the short daily period of the search for the silence and the light lie the longer periods of silence and through which it is possible to reach the deeper regions of the inner self . . . The Edgar Cayce readings most certainly recommend meditation as the safest and surest way to the higher levels of the unconscious.'

In guiding his readers, the author places emphasis upon balance. Whether in practical application in daily routine or in spiritual activities, one notes the same theme throughout. Oneness or wholeness is the point constantly stressed through which new avenues are opened.

'What are the rewards of this inner search? Powers of mind and spirit that may bring a reader life control of the negative self which would destroy man, seem possible . . . the world of matter can be considered as an extension, a projection of the world of mind, and finally, personal experiences of the mind and spirit bring a new kind of relationship with one's fellow men and the Forces called God. Indeed, God may be said to take over the life and fulfil his purpose in and through man.'

As a sincere and earnest interpretation of experiences in this field, *Venture Inward* is well worth reading.

FLORA COBLENZ

**The Dimensions of Values**, by Radhakamal Mukerjee, published by George Allen and Unwin Ltd., Ruskin House, Museum Street, London, W.C.1. 151 pages, including bibliography and index. Price 27s. 6d. net in U.K. only.

A product of the evolutionary process, man attained to a degree of intellection that put him in a category unique and pre-eminent among all other forms of life, something more than a conditioned product of natural selection. Gradually he has grown into his present adolescent age, learning to create his own environment without as yet realising the need to reevaluate himself if he is to survive in a world of his own making.

In his introduction Dr. Mukerjee points out that 'values are derived from life, from environment, from self, society and culture, and, beyond

all, from the ideal, transcendent dimension of human existence and experience'. He goes on to describe how man has evolved 'in terms of his future needs and values and of a symbolic, harmonious environment as a whole that surpasses the immediate, fractionalised surrounding or ecological habitat of the lower animals. The latter, while showing greater adaptiveness to limited ecological conditions of space and time than man through genetic specialisation, are on the way to extinction. Man is the only creature who, though extremely imperfect and incomplete in his bodily and mental equipment, dominates all other creatures and the chances of his defeat and annihilation are remote except as a possible consequence of his own folly and improvidence'.

Human existence and experience have undergone unprecedented material expansion over the last few decades and into the latter half of this century. Preoccupied with material progress and the struggle to keep up with the Joneses, we have lost touch with the transcendental dimensions of being that alone give meaning and significance to the experience of living. A rapidly increasing knowledge of the mechanics of nature has conditioned man into modes of thinking that express a dogmatic naturalism too narrow and restricted to encompass 'the harmony, wholeness, order and beauty' that are the innate qualities of mind which relate man to the cosmos.

*The Dimensions of Values* provides a powerful indictment of the modern attitude of mind that tends to define human goals, values and behaviour within a social milieu of natural competition and struggle of man with fellow-man. It is a re-statement of the general theory of values in a social context which, the author claims, marks 'the transition from evolutionary humanism . . . to the evolutionary transcendence of the coming decades'. This claim is in large measure justified. An Oriental scholar well versed in the current trends of Western philosophy, psychology and scientific thinking, Dr. Mukerjee formulates an ontology that blends the pervading pairs of opposites in self-conscious man and translates them into the wholeness of the 'noble middle Path'. This is not an easy book to read, either in its content or manner of presentation, but not a few mentally aligned students of the occult will find within its pages much food for reflective meditation.

C. BASTIAN

**Parapsychology: An Insider's View of ESP**, by J. Gaither Pratt. Doubleday and Company, Inc., Garden City, New York, 1964. \$4.95.

In a world where new scientific advances are being constantly made and where a greater expansion through research is being encouraged, it is not surprising to find a corresponding growth in the field of parapsychology.

Dr. J. Gaither Pratt, in his recent book, *Parapsychology, An Insider's View of ESP*, has presented a careful and comprehensive work achieved

through years of research and study. With a background and training well adapted for experimentation, he furnishes the reader with a fascinating and thoughtful analysis.

Dr. Pratt, chief assistant to Dr. Rhine at Duke University, has for many years been devoting himself to research in the field of parapsychology, having begun his career as collaborator with Prof. Mc. Dougall, and later served as a co-worker of Dr. Rhine at Duke University. It was here that the initial experiments in extra sensory experiments (ESP) were conducted and where many, which later were to play such an important rôle in parapsychology, were successfully performed.

For Dr. Pratt, parapsychology has been a challenge and as he so aptly states:

'This book is an effort to help in spreading information about the search for new scientific knowledge about mind and its place in the universe. . . . The message of this book is that parapsychology represents a new starting point in man's long and unending struggle to wrest from nature a fuller knowledge of our mind.'

Realising the vastness of his subject, Dr. Pratt has attempted merely to present some of the highlights of past accomplishments in this field and the general direction of the present exploratory efforts. And so, with a serious and thoughtful attitude, he gives us the background of scientific interest in *psi* phenomena, beginning with the British Society for Psychical Research which was founded in 1882. In this group such names as F. W. H. Myers, Sir William Crookes, William James, Charles Richet and Gilbert Murray appeared. Later, under the auspices of the American Society for Psychical Research (1884), Wm. Mc. Dougall, Robert H. Thouless, Gardner Murphy and others followed.

With the true instinct of the researcher, Dr. Pratt has devoted many years and much effort to demonstrating the importance of extrasensory experiments both here and abroad and as he tells us:

'Here, the most I can do is to give you some feeling of acquaintance with the moments of high drama which have marked the progress of this research throughout more than eighty years of its history and especially of those incidents which have been most dramatic for me personally'. Among the latter, perhaps the most interesting was the Seaford poltergeist case in 1958, which Dr. Pratt personally investigated.

'But the Seaford case may in the long run be remembered as an episode that contributed to the advance of the *psi* revolution by serving as a gauge of public interest in such matters. . . . One conclusion was brought home to us . . . people everywhere are intensely interested in such unexplained human experiences as the Herrmanns had to endure. And they are interested in the scientific approach to these things, to the whole problem of *psi* phenomena . . .'

In addition, the reader will find much stimulating material in chapters such as: 'Mind over Matter,' 'Does Mind Survive Death?', and 'Do

Animals have ESP?', while in the experiments dealing with the homing of pigeons, there is a wealth of material for those interested in the field of parapsychology. There is no doubt that to many others, as well as to the author, the importance of this new branch of inquiry needs to be recognised and appreciated not only by scientists but also by all intelligent educated people.

For Dr. Pratt, parapsychology has attained a status and a growth of interest both here and abroad, while for the reader it opens a wide reaching avenue into the fields of scientific endeavour

which gives promise of solving many of our hitherto unanswered questions. In conclusion, we may well repeat the statement made by the author:

'We are even now moving towards a scientific orientation of thought which no one can escape. Nor should anyone wish to do so, for this is an advance which bids well to place man as a person in a new and more proper perspective in the changing picture of his world that is being built up through science.'

FLORA COBLENTZ.

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## Joy to the World

CHRISTMAS is a tomorrow to the man with no past and no present but those of pain and sorrow. To the man smothered by fear, Christmas is the hope of breathing the free-burning air of life. To those who huddle from the bitter cold of lonely hatred, Christmas is the dream of rising, spreading arms and souls before the glowing warmth of the encompassing love beyond all eternities. Christmas is the wish to escape the shackles of anguish for the buoyancy of fulfilment.

Christmas is more than a beginning, for if it were merely a beginning, then all that went before it is to be forgotten, and is meaningless. No experience, no sensation is without significance. No, Christmas is more like a match struck in the darkness whose flame glows for an instant, lingering before it fades. The flame penetrates a corner of the darkness, pushing it back for a precious moment. When the flame dies the blackness returns. To those who possess the vision, shadowy forms can be seen before the flame vanishes. So it is with Christmas. For the flame of love and hope illuminates man's existence, showing him that life bears more than emptiness, and that if he but reach beyond himself he need not struggle alone.

All of life awaits him. The true miracle of Christmas is not that God is compassionate toward man, but that man can grasp something when he reaches out. All he need do is never let the flame of Christmas die. But at first maintaining the hope and always the love, man will find all darkness gone as the joy of life resounds before his unhindered gaze. But man forgets all this. He forgets that Christmas can provide the direction for life. He watches the flame as a seasonal oddity to be enjoyed for the moment and permitted to be extinguished. Perhaps in the midst of his sorrow man regrets that his divine flame is gone. All too rarely does he fight to keep it alive within him. And yet, ironically as if in spite of man, the matches are not wasted. Like all other experiences, each flame leaves a residue. Each light reveals a tiny, patiently vibrating reality. The revelations are small because they are so engulfed by darkness that man has difficulty adjusting to the light. Perhaps when he has seen enough, man will want to see more, and will strive to keep the flame alive. This is the real hope of Christmas, that man will seek to keep the flame alive and in doing so will find release from the pain of the darkness. All he has to do is give his love.

JONATHAN ALBERT

## The Cup of Karma

**T**HERE is a cup held to the lips of those who drink, by four great Lords of Karma. The draught within that cup must all be drained, down to the nethermost drop, e'er it is possible to fill the cup with a purer, sweeter one. The seven Lords of cosmic Love await the hour of filling.

The cup is naught. The draught within distils forth drop by drop. It will not all be drained until the final hour wherein the Pilgrim takes the cup. He lifts it from the hand of those who, bending, hold it to his lips. Until that day the cup is held, and in inner blind dismay the Pilgrim drinks. After that hour he lifts his head; he sees the light beyond; he takes the cup and, with a radiant joy, drains to the very dregs.

The contents of the cup are changed; the bitter now becomes the sweet; the fiery essence then is lost in cool, life-giving streams. The fire absorbed within has burned and scarred and seared. The draught now taken soothes the burns; it heals the scars and permeates the whole.

The Four bend down and see the work. They release the cup of Karma. The tender Lords of Cosmic Love then mix another draught, and, when the cup is empty seen (emptied by conscious will), they pour within that which is needed now for broader, larger living. Until the cup has once been used, filled, drained, and seen as naught, it cannot safely hold within that which is later given.

But when to utter emptiness the Pilgrim drains the cup then to the world in torment now he turns. With cup in hand, drained once, filled again, and refused to selfish need, he tends the need of struggling men who tread the way with him. The draught of love, of sacred fire, of cool, health-giving stream he lifts not towards himself but holds it forth to others. Upon the road of weary man he becomes a Lord of Power, power gained through work accomplished, power reached through conscious will. Through the cup of Karma drained he gains the right to serve.

Look on, O Pilgrim, to the goal. See shining far ahead the glory that envelops and the light that naught can dim. Seize on the cup and swiftly drain, delay not for the pain. The empty cup, the steady hand, the firm and strong endeavour lead to a moment's agony and thence to radiant life.